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**Influence of the Sea in the Formation of Character.**

A fine illustration is found in the Captain of the "Melville Castle," known subsequently as the Rev. James A. Haldane of Scotland. After he had climbed the heights of four score years, he was accustomed to speak of his life on the sea with youthful enthusiasm. It was there, in his seventeenth year, he commenced developing his brawny arm and his muscular mind; there learned to govern himself and others, and to fear none but God.

On one occasion a large East India fleet was lying at Spithead; when the crew of the "Dutton," Captain Samson, armed themselves with shot, iron-bars, &c., and made a determined attack on the quarter deck. The officers, having lost all command, were firing pistols at random. At this critical moment Captain Haldane appeared alongside. This was the signal for a renewal of angry tumult.—"Keep off or we'll sink you," cried the mutineers, "come on board, come on board," shouted the officers. The scene was appalling. It seemed an act of rashness to throw himself in

the midst of such an infuriated crew. Ordering his men to veer round by the stern, in a few moments he was on the quarter deck. His first effort was on the officers to restore them to composure and presence of mind.—Having partially succeeded in this he commenced calmly reasoning with the mutineers. He demanded what they expected to gain in the presence of twenty sail of the line. Observing that his reasoning had no effect, and learning from the officers where the chief danger lay, he threw himself immediately in their midst. There were two of the crew, intoxicated with spirits, at the door of the powder magazine, threatening with horrid oaths that whether it should prove heaven or hell they would blow the ship up. One was attempting to wrench off the iron bars from the doors, while the other stood with a shovel full of *live coals*, ready to throw in! Captain Haldane instantly put a pistol to the breast of the man with the iron bar, telling him that if he stirred, he was a dead man. Then calling for the irons of the ship he soon had them both secured. The rest of the ringleaders were then

easily captured, when quiet was restored, and he returned to his ship.

Dr. Lindsay Alexander, in preaching his funeral sermon, February, 1851, after speaking of his great influence as a faithful minister of the Gospel during the half century just closed, said,—

“It needed such a man to accomplish such a work as he had to undertake. Men educated in the retirement of college,—men of timid, sensitive, or delicate tastes and temperament,—men infirm of purpose or hesitating in action, would have been bent and scattered before the storm which interest and prejudice, and the old hatred of the human heart to all that is earnest in religious life, every where stirred up against itinerant preachers. It needed a man who had been trained amid scenes of danger and of strife, and whose spirit was accustomed to rise with opposition, to encounter and brave the tempest.—Such a man was found in Mr. James Haldane. The habits he had acquired at sea, in battling with the elements and the untamed energy of rude and fearless men, stood him in good stead when called to contend for liberty of speech, and worship in opposition to the bigotted and tyrannical measures of those who would fain have swallowed up alive the authors of the new system. He was not a man to quail before priestly intolerance or magisterial frowns. Dignified in manner, commanding in speech, fearless in courage, unhesitating in action, he every where met the rising storm with the boldness of a British sailor and the courtesy of a British gentleman, as well as with the uprightness and the unoffensiveness of a true Christian. To the brethren who were associated with him, he was a pillar of strength in the hour of trial;

while upon those who sought to put down their efforts by force of ridicule, it is hard to say whether the manly dignity of his bearing, or the blameless purity of his conduct produced the more powerful effect in paralyzing their opposition, when he did not succeed in winning their applause.”

#### HIS SPIRITUAL CHANGE IN HIS OWN WORDS.

“The Lord gradually opened my eyes. He dealt with me in the tenderest manner, and kept me from those horrors of mind which in my ignorance and pride I had often desired as a proof of my conversion. The dispensations of his providence towards me much favored the teaching which He has vouchsafed to afford. The conversations of some of the Lord's people with whom I was acquainted were helpful to my soul; and in particular I may here add, that the knowledge of the scriptures which I acquired in my early life was very useful to me when my views were directed to the great concerns of eternity. Many things were then brought to my remembrance which I had learned when I was young, although they seemed wholly to have escaped while I was living in forgetfulness of God. Instead of those deep convictions which are experienced by some with much horror of mind, the Lord has rather shown me the evil of sin in the sufferings of his dear Son, and in the manifestation of that love which, whilst it condemns the past ingratitude, seals the pardon of the believing sinner. In short, I now desire to feel, and hope in some measure that I do feel, as a sinner who looks for salvation fully by grace; who prefers this method of salvation to every other, because God is thereby glorified through Jesus Christ, and the pride of human glory stained.”



## ILLUSTRATIVE INCIDENT.

In one of his missionary excursions to North Berwick, near the shore of that beautiful Bay, he gave public notice of preaching in the open air, and had commenced his discourse on a summer's evening. "At that period the convivial habits of East Lothian were notorious, even in the age when Scottish hospitality had become stained with the vices of riotous excess. There were many of the East Lothian Squires who drank so hard and so habitually, that it is said by those who knew them well, they never went to bed sober. It happened that the officers of the East Lothian yeomanry, and certain justices of the peace, including one who long sat in Parliament for the county, were dining with the Provost and Magistrates of North Berwick. According to the wretched habits of the times, they were already deep in their potations, when they were informed that Mr. J. Haldane was preaching in their immediate vicinity, to the assembled people of North Berwick. The sound of the gospel had no charms to them, nor were they willing that others should hear it. Already heated with wine, they began to consult in what way they should put down this missionary invasion of their own territories. One of them, more reckless than the rest, said that it would be a capital plan to seize on the preacher, as had been done in the case of some political lecturers in England during the suspension of the Habeas Corpus Act, and send him at once on board a man-of-war. It was replied, that this would be rather dangerous, and besides, it would be awkward, as the Admiral of the North Seas was Mr. J. Haldane's uncle by blood; whilst it was again observed, that the Commander of the King's

Land Forces was his uncle by marriage. But as they drank on, they became more and more resolved that in some way he should be put down, and open-air preaching crushed in North Berwick. Rising from the table, the Provost and magistrates sallied forth, threatening that if the preacher did not desist, they would make a law to stop him if they did not find one. In this infuriated mood they rushed forward to the spot, a boisterous throng, not omitting oaths, with horrid imprecations, and other melancholy proofs of their half inebriated state. Mr. Haldane received them with calm self-possession, and in reply to their demands, intimated that he was infringing no law and interrupting no thoroughfare. He said at the same time, that if as magistrates they required him to desist from preaching on that particular spot, he would certainly obey; but added, that when he heard men in authority setting such an example of profane swearing—"What!" exclaimed the magistrates, eagerly interrupting the half-finished sentence—"what do you say of us?" "I would not," he replied with firmness,—"I would not say what I think of you." "Conscience," it has been truly said, "makes cowards of us all," and the same determined composure of spirit, which a few years before had overawed the intoxicated mutineers at the door of the powder magazine of the "Dutton," seemed now to have paralyzed the godless throng who had rushed from their revel to seize upon the preacher."

See the deeply interesting Memoirs of the Haldanes published by the Messrs. Carter's, New York.

The Directors of the Crystal Palace have decided not to close that institution during the winter.

*Fifteen minutes of clear moon-shine;—the Lord hath done it;—thrown on the top of the Precipice;—or God's special Providence in the Sea.*

A Shipmaster thus writes the London Sailor's Magazine.

In illustration, of God's providential and merciful care over sailors, the writer will relate two out of the innumerable deliverances he has experienced in a sailor's life for thirty-three years.

About the 20th November, 1832, we sailed from Sligo, bound to London, by the north passage. The appearance of the weather was not propitious, and no sooner had the pilot left us at the bar of Sligo, than a gale set in with thick rain; we were enabled to clear Yillar Head very well, and so steered what, we supposed a fair course for Barry Head in the Hebrides; all the time of running down it continued thick with rain and a dense fog. On the second night, about two in the morning, the fog cleared away, and the moon suddenly broke out and shone most brightly. The mate, an experienced and active seaman, immediately discovered the ship to be running right down on an iron-bound coast, which afterwards proved to be the rocks of Yoree, with the breakers running high close ahead. Running up the rigging and perceiving our situation, he called out, "For the love of God put down the helm, the ship's ashore." The cry reached the writer's ear, and hastening upon deck, undressed as he was, he found the vessel close to the breakers, and the watch engaged in bracing up the main yards. He gave orders at once to spring to windward, letting go the weather truss folds and fore braces, and getting to leeward gathered in the lee braces, so that the ship never lost way but sprung ahead.—All hands were quickly on deck, when the sails were better trimmed, and the ship sailed clear of the breakers. However, on the lee bow a rock was discovered above water, but fortunately the tide was setting strong o windward, and the brig cleared this

also, which proved to be our last danger. The ship was just clear of all danger, when it fell down as thick as before, and continued so until 8 o'clock A. M., when it cleared somewhat, and we found ourselves in a fair berth for running the Manch. This remarkable interposition of Providence in the weather clearing up for fifteen minutes saved us from destruction. Surely of the above deliverance it must be said, "It was the Lord's doing."

Again, about the middle of November, 1833, being bound for Memel from London, we had a long and stormy passage to the bar of Memel, when a pilot came on board. But the wind being nearly out of the harbor, S. S. W., the ship had to stand to the offing, hoping daylight would bring a change, although the western sky lowered ominously for a gale of wind from the N. W. Towards morning our fears proved but too well-founded, for long before break of day it blew a perfect hurricane from N. N. W. The ship being in ballast, and under two close-reefed topsails, which was too much canvas for her, drifted only to leeward, and we found our situation a very trying one. The writer suggested to the pilot to run down to the bar, but this he bitterly opposed, saying, "that to attempt the bar would be certain destruction."—In this state of things the ship was driving ashore near to the Dutch cape, a little to the north of Memel.

The writer seeing that the pilot had lost all energy, resolved to attempt the bar as of two alternatives the best chance of saving the lives of the crew, and the ship. The pilot at last reluctantly consented to run for the bar, at the same time declaring it was running to inevitable destruction, but he would do his best to show the fair way. The ship was now put before the wind, the sea running very high. When we got to the bar, oh how anxious did the crew look, fear being depicted on every countenance! At the bar the sea was fearful to look upon; its appearance would have made the stoutest heart quake. Close ahead of the ship three tremendous surfs arose and expended themselves;



a smooth then ensued for the succeeding wave to gain more strength. In this smooth the vessel was borne onwards more furiously by the violence of the wind and a mountainous wave arose astern and broke short of the ship, as she bounded over the bar, the pilot starting up, and exclaiming with joy, "Oh, captain, we are over, all safe; but it is God that has done it!" Had any of these tremendous seas broke on the ship she would have been either capsized or driven right into the breaker surf when a few minutes would have completed our destruction. Surely it must again be said of this deliverance, "The Lord hath done it." The above two cases are what may be called commonplace, for such deliverances occur almost every other voyage; and it is to be feared the frequency of these merciful dealings do away with the impression which it would be desirable to see manifested in the lives of seamen.

The reader could be directed to deliverances which to men appear almost incomprehensible, such as the following. A vessel from the Baltic bound to Ireland, after getting round Cape Wrath, was caught by one of those hurricanes with rain which occur so frequently during the winter months in that quarter. The sails being blown away the vessel drifted on that iron-bound coast to the westward of the Cape. Although the darkness of the night prevented the crew from seeing, they were well aware of their perilous position, and prepared for the worst. At midnight a heavy billow struck the ship and dashed her on a precipitous coast when she almost went to pieces, whilst the crew were hurried into an eternal world, excepting one, who was by that same wave borne on high and and thrown on the top of the precipice where no sea reached him, and was rescued from his pitiful and exhausted condition by the inhabitants, who had been attracted to the spot at day-break.

Now, my brother seamen, if such things are, and we see in such a manifest way the wonders of God in the deep, and so frequently experience

his merciful and providential care, then what manner of men ought we to be? Surely we ought to live in all holy conversation and godliness.

### GOTHLAND MISSION.

#### *Report of the Sailor Missionary.*

STOCKHOLM, July 23d, 1853.

May God of His unsearchable mercy bless you in Christ Jesus our Lord, Amen!

Love, as well as duty, is the cause of my now writing to you, to make you acquainted with the manner in which our ever-loving God has been pleased to deal with us, His poor children. I have, therefore, the pleasure to mention, how it has pleased the Lord to work by means of His Holy Word in Gothland; notwithstanding the raging of the enemy, the Lord's work is successful unto the conversion through grace of many souls, and of all ages, God be thanked and praised forever and ever, Amen!

I am not always able to speak the Word of God with such success as I should wish, but thereby I learn to humble myself before God, because it is His work alone to bless the Word with success. There are somewhat above 300 souls who seriously pray to the Lord our God, that through His grace He would bless all the undertakings of your Society.

I must thank your Society, according to my ability, and I hope that our all-loving Father in heaven will abundantly bless your benevolence towards me, and your kindness in helping me out of my temporal distress, and I must also thank you for the increase in my salary, which it has pleased your society to make now, as well as for the future, if God of his grace spare me, and permits my working for the advancement of

His kingdom. May God thereunto grant me grace for Jesus Christ's sake alone, Amen!

I came to Stockholm to attend a meeting for religious liberty convoked by some pious clergymen and laymen in this country. On account of the long illness and death of Mr. Keyser, I found my letter, written to you this winter, among his papers on my arrival here.

Among the seafaring people there is as yet far too much darkness, on account of the ignorance of many priests and merchants with regard to the truths of the Word of God. I know not as yet a single righteous teacher in Gothland; but we pray and hope, that He who hath commanded us to pray, and hath promised to hear prayer, will also come unto us with his help. I hope that all our brethren in America do not forget us in their intercessions.

I have been in the metropolis for four weeks, and it has pleased the Lord to use me there as an instrument in His hands; for praying in several places with friends, and God has also granted me the grace of leading three souls to Christ, for which I also thank God as much as he thereunto granted me his grace.

The 17th I was at an hospital, (the institution for training Deaconesses), to visit some friends who were sick, but it was not to speak of their bodily disease, but rather to speak with them of the soul. I was requested to read a chapter of the Bible, and pray with them, whereunto the Lord granted me grace, and He was there Himself, according to His promise, and filled us all with the Holy Ghost, so that this hour of prayer was not in vain, praised be His Holy Name now and forever more. I was requested to come once more before my departure for Gothland,

and I will be most happy to do so, if the Lord grant me life and strength.

I live, yet not I, but Christ liveth in me. Your affectionate brother and humble servant in Christ Jesus.

JOHN LINDALIUS.

## SANDWICH ISLANDS.

It is scarcely three score and six years since these islands were discovered by Capt. Cook; and but thirty-four years the 23d day of last October, since the first band of missionaries embarked on board the brig Thaddeus in Boston to carry them the gospel. On the 30th of March following they arrived off these then far distant Isles of the Gentiles. To their astonishment and joy they found idolatry destroyed, the idols committed to the flames, and the priesthood abolished!

"The principal means which Providence used to bring about this result," say the missionaries in their first letter home, "*was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea captains and sailors that the whole system of idolatry was foolish and stupid.*"

And now what a change has the Gospel there wrought! The most interesting fact announced at the late meeting of the American Board at Cincinnati was the *religious independence* of these Islands! Converted to Christianity and no longer a foreign missionary field!

We are indebted to the columns of the "Pacific" for the following interesting sketches,

BY THE REV. T. DWIGHT HUNT.

## EARLY LABORS AND SUCCESS OF THE MISSION.

From the first it was the policy of the mission not to force themselves



upon the people. They used no arts, but those of kindness, to gain their esteem or win their love. They had come with no other letter of commendation than their simple errand of doing good. They now asked no other favor than the privilege of teaching the truth. They commenced no trade. They bought no land. They asked for none, only for the necessary purposes of missionary work. They made no display. They exhibited no wonders. They exalted not themselves, to inspire a simple people with reverence. They threatened them not with government interference, to cower them with fear. They had no other way to the friendship and adherence of the nation than doing good.

This process took time. But it was well that they made haste slowly. They had no steps to retrace.—Esteem having been established on merit alone, there was no chance of re-action. Every step was one of progress. Hence the first school established, the first congregation gathered, the first church edifice erected, the first press set in operation, the first Christian marriage performed, the first Christian burial witnessed, and the first soul converted, was the commencement of a series, whose succession should continue while the race should endure.

#### STEPS OF PROGRESS.

Let us notice the time and order of this succession, and the steps by which one advanced upon the other.

*Schools* were the *first* in order, and were established during the *first month* of the mission. The chiefs were the first pupils, and made by far the most rapid progress. But instruction being in the English language, not much advancement was made in popular education, till nearly two years afterwards when books were first printed in the native tongue.

*Preaching* was next in order.—This first took place in the presence of the royal family, within *three months* from the landing of the mission. And the veteran who then for the first time in public urged on the dissolute monarch the claims of God,

still lives amid the scenes of his early labors.

From the time he first preached to his royal audience at Kailua, from the text "I have a message from God unto thee," those messages have been delivered from Sabbath to Sabbath and from day to day, until now. But not till churches began to be erected, were many attracted to the public worship of God.

This took place during the *second year* of the mission. On the 25th day of September, 1821, the first grass house, twenty-two feet by fifty-four feet, was dedicated to Almighty God. The expense of this rude structure was borne principally by foreigners. And it is with pleasure that we record the fact, that some of the early foreign residents, and masters and officers of whale and merchant ships, were men of excellent character, friends of civilization and morality, who hailed with delight the presence of Christian families on those shores. And such men have by words and acts of kindness shown their appreciation of missionary character and labors from that day to this.

As early as January, 1822, the first *printing* was executed at the Islands. And it is a fact worthy of remembrance that *Missionaries introduced the press into the Pacific Ocean*, and that the first sheet printed in this part of the world contained eight pages of the Hawaiian spelling book! This occurred on the first Monday of the year, and was witnessed by several foreign residents and masters of vessels, beside several chiefs, one of whom assisted with his own hands in setting up the type! It was not till six months afterwards that the second sheet of eight pages was printed, so great was the care of the framers of the language to convey the sounds by the proper letters.

The spelling book gave a new impetus to the cause of education. The king laid aside his cups and resumed his studies. In two weeks he wrote in a fair legible hand a letter in his native tongue! The chiefs imitated his example. In a few days there were eight schools in Honolulu alone, with one hundred and fifty pupils. In

two months five hundred scholars, old and young, were under instruction.

During the same year the *first Christian marriage* was celebrated, the first breach upon that system of sensual socialism which had prevailed from time immemorial.

That year also the *Fourth of July* was celebrated, in which the American Consul was the orator and an American missionary the poet. This was a favorable sign of the times.

Houses of worship and school books began now to give the mission great facilities. These were greatly increased that year by the arrival and temporary residence of Mr. Ellis, an English missionary from the Society Islands, who, by his knowledge of a language so like the Hawaiian, was soon able to preach plainly to the people and compose for them some simple hymns. But though the people listened, they were unaffected. They probably understood but little of what they heard. Not one was converted. They seemed reluctant to believe. It was afterward found that they were *waiting for the king to turn!* But the king, though frequently at church, went home again to his vices. What else could be expected, when even in church, as well as before and after, means were used by wicked white men to divert his mind from the lessons taught. And such was the influence of chiefs over the public mind, that his example kept the whole nation in check.

Still the king greatly served the general interests of Christianity.—Early in 1823, with the consent of the chiefs, he proclaimed the Sabbath a sacred day, and imposed a fine on all who were that day found at work. He moreover exhorted the people to obey the instructions of the missionaries. The same year also he set apart a burial place, and requested Christian burial for a half-sister who then died. This was the first Christian burial of a chief, and was important as indicative of the growing favor of the new faith.

The same year, also, on the 27th day of April, he and the chiefs joyfully welcomed the *first reinforcement*

to the mission. Their arrival was timely. Their influence on the nation was immediately perceptible. Schools and church edifices were multiplied rapidly. The increase marked an era in the missionary work.

But there were three other events, near the close of this year, which also made it memorable.

#### BURIAL OF KEOPUOLANI.

The first of these was the baptism, death and burial of *Keopuolani*, the highest female chief on the Islands. She was the mother of the king and the widow of the great Conqueror. Previous to her last sickness she had given some evidence of conversion. But during that sickness the evidence brightened to the last. Much of her time was spent in warning those around her of their sins, and urging them to prepare to die. Particularly did she plead with her son, the king, to desist from his excesses. An hour before her death she requested baptism. It was administered. For one hour she was a member of the church on earth.

As soon as her death was known, the thousands around her house commenced their frightful wailings, which spread from village to village, and from house to house till the nation mourned. Not even her dying request could prevent this expression of national grief. But there were none of the cruelties, and abominations that, without exception, had till then followed the death of a chief. Multitudes, however, of the natives fled to the mountains, taking their effects with them. Even the foreigners prepared to take refuge on board of ships, and urged the missionaries to do the same. They anticipated a scene of universal licentiousness, and crime. But not a human victim was slaughtered. Not a hamlet was burned.—Not a house was pillaged. She simply received a Christian burial. In a coffin covered with a pall, borne on the shoulders of five Queens, followed by the chiefs and her beloved teachers, she was borne peacefully to a stone sepulchre built from the ruins of an ancient temple. Her burial was the death blow to ancient customs.



But for foreign influence her dying counsels might have also been the end of the king's debaucheries. For several weeks after he remained sober. He remained so until he fell into the snare of his seducers. Having declined several invitations from foreigners to feasts (suspecting their object) he at last consented to go on board a ship under the false inducement of seeing some new and beautiful goods. His old liquors being set before him he refused them all. A new kind he also refused, until assured that it could not intoxicate. He then consented, and from that moment commenced a disgraceful revel, in which all the sacred forms of the new religion were set at naught, one foreigner actually engaging in mock prayer, while another wrote the vilest words in the English language for the use of the chiefs!

Such were the men whose mouths early filled bar-rooms, stores, cabins and fore-castles with scandal against the missionaries. With such men originated the falsehoods which have ever since hung around the hotels, and floated over the waters of the Pacific, till, credited by men who knew not their authors, and who would have scorned them, had they known them, they have found their way into journals and pamphlets whose pages have thus given countenance and respectability to a lie.

#### MARRIAGE OF HOAPILI.

The next event of this year which broke forcibly upon the customs of ages, was the *Christian Marriage of Hoapili*, a high chief, and the husband of the late mother of the king. Five chief women were aspiring to be his wives. In old times he would have taken them all, and taken them immediately. But he had been for months under religious instruction. The example of his wife, who had just died in the hopes of the new faith, had made an abiding impression on his mind. He determined, therefore, to adhere to the instructions of his Christian teachers. Accordingly he chose but *one* wife, waited for four months, and then led her to a Christian Church, and before astonished natives and foreigners swore to cleave to her, and

to her alone, while both should live. Such an example in high rank, greatly commended to the nation the rising institutions of Christianity.

#### DEPARTURE OF THE KING AND QUEEN.

But the most important event of the year was the *departure of the King and Queen to England*. This was serviceable to the cause of missions in various ways. It removed his dissolute example from the sight of the people. It also took out of the Country a notable Frenchman, named Rives, who, more than any other foreigner of that day, corrupted the nation. More than all, it placed the government under the regency of Kaahumanu, the queen-dowager, the highest living chief, whose subsequent conversion secured her almost boundless influence in favor of the men and the religion, that in the days of her imperial haughtiness she affected to despise.

1824.

The next year was not marked by so many prominent events. It was, however, a year of *great progress in education*. Before its close two thousand had learned to read, fifty native teachers being employed. Even the proud and disdainful Kaahumanu condescended to be taught.

At that time also most of the chiefs openly favored their cause, even writing letters of gratitude to the Mission Board, and to the Churches of America.

During this year also the last human sacrifice was offered. even this was done secretly, in a fruitless attempt in a retired village, to revive the sensualities and cruelties of the olden time.

#### WAR OF REBELLION.

To the great grief of the mission, there also occurred this year, the *war of rebellion* on the Island of Kauai—headed by one of the natives educated in the mission school, at Cornwall, Conn. To their great comfort, however, the reproach did not fall on the church, as he had never been a member of it. The war, moreover resulted in great benefit to the nation. It effectually broke up a formidable party who had long been disaffected, and

who openly advocated a revival of the ancient customs. By the spirit it aroused in the chiefs and among the common people, it forcibly illustrated the strong hold of Christianity, even at that early day, on the minds of the nation. Both on Oahu and on Maui the Missionaries were consulted. On both the Islands they urged the chiefs to shed no blood unnecessarily, and to refrain from all cruelty towards the captives. Though no missionary accompanied the army, yet the army halted on the Sabbath that intervened during its march; and when drawn up in battle array, silence was commanded while a Society Islander prayed to Jehovah for success. Then, when the chief, like Joshua of old, had urged his soldiers to trust in the God of the Israelites, he led them to battle, and to victory!

These facts by no means proved that the natives were actuated by Christian principles: but they did prove that Christianity had produced a great change in the national mind. Formerly, incantations and sorcerers would have been employed before the battle, accompanied by rites of the most barbarous nature. After battle, cruelties such as savages alone inflict, would have ended the lives of the captives. But after the victory of 1824 a clemency was shown to prisoners unknown before.

The war, though temporarily an injury to the missionary work, yet rejoiced the mission in the evidence it afforded of the increased humanity of the native mind.

The gain was greater than the loss. Christianity had summoned the nation to its defence and so became more and more firmly established than before. Soon schools and scholars multiplied many fold. Churches were built at prominent stations. Congregations swelled in some of them, to a thousand souls. The Church erected two years before at Honolulu, having been burned by an incendiary, was rebuilt much larger than before.

#### INFLUENCE OF THE CHIEFS.

The principal reason of this increased attendance of the people was the example of the chiefs. For, as

the result of long oppression, the people dared not think and act independently of their rulers. The thought and act of a chief was the thought and act of his people, long after the establishment of the mission. It is so now to a very great extent. They have but little mind of their own, and are almost wholly dependent on their superiors.

With joy, therefore, did the mission hail the adherence of every chief.—Ready access was thus obtained to their people.

#### KAPIOLANI.

One such chief was this year gained on the largest Island of the group. Her name was Kapiolani. She was of high rank and had great influence over the common mind. She had several husbands, all of whom she put away but one. After her conversion, her chief concern seemed to be to induce her people to attend the instruction of the missionary. For this purpose she made tours among them exhorting them everywhere to forsake their sins. She traveled on foot to distant districts, destroying every vestige of idolatry, and recommending the new faith and form to young and old. She became a pattern to her people in civilization also. With remarkable ease she assumed civilized habits. She built a large framed house in foreign style, enclosed a yard, cultivated flowers, and in her dress, manners and mode of living, and in the furniture and order of her house, appeared more like a Christian lady than any other high born native of her day. Her example inspired both missionaries and foreign residents with high hopes of eventually elevating into refinement the Hawaiian female.

#### HER MORAL HEROISM.

Early in 1825 this extraordinary woman visited the great volcano, distant one hundred miles from her home. On that missionary tour she exhibited a moral heroism as remarkable as it proved to be useful. The volcano was a dreaded place. Around it the superstitions of the ancient faith long lingered. The awful gulf of ancient times yet gaped on the side of the mountain, and with fire and smoke,



and frequent mutterings and outpourings of its desolating flood, overwhelmed the simple people with awe. In their view the goddess Pele still ruled there in her ancient terrors. The priests yet dwelt there, and with streaming hair and wild look and voice descended to the frightened natives and demanded offerings for the dreaded deity. So terrible was the place in the associations of a native mind, literally a place of fire and brimstone, that the translators of the Bible employed its name to render our word *hell*! No other word could have conveyed to a native mind so dreadful an abode for the wicked. The minds of the people were therefore horrified when their beloved chief announced her determination to enter it. They besought her, they clung to her feet with tears and entreaties, not to go. But her purpose was fixed to convince them of the folly of their fears. Accordingly she set out with her trembling attendants towards the fearful spot. When approaching the abyss she was met by a prophetess, wild with rage, who threatened her with the vengeance of Pele. Nothing daunted the Christian chief soon silenced her and humbled her into confession at her feet. Then neglecting every right considered necessary to propitiate the fiery deity, she descended boldly into the domain of terror, till from the very edge of the lake of fire she cast the sacred berries upon the boiling rock: Astonished natives looked for the opening of the rocky bank on which she stood, or the lifting up of the molten fires on which she gazed, to bury her in the wrath of the insulted goddess. But lo! she stood unharmed and unterrified as before. Then amid the hissing of escaping gases, and the strange sounds that mingle in the vault of fire, she composedly folded her hands and worshipped God! The world never witnessed a sight of greater moral sublimity. It broke the charm of ages. Terrors that had reigned over the Island from time immemorial, began from that day to lose their power. No other act could have so recommended the new God and the new faith to that superstitious people.

From her visit to those remote regions dated a period of great activity and success in missionary labor.—The last strong hold of the vanquished enemy had been taken. Here and there an Idolater lingered around that dread place, lurked in the recesses of the mountains, or crept stealthily through the deep vallies, but henceforth no regular priesthood kept alive the ancient faith. Once afterwards, there arose in one of the remote districts a sect whose belief somewhat ingeniously combined Christian and pagan tenets, which, however, through the failure of its own prophecies, and the timely exhortation of a missionary was soon broken up. Owing to the spread of Christianity, the war of rebellion on Kawai, and the breach of the charm that hung over the volcano, idolatry may be said to have become extinct.

#### KAAHUMANU.

But the great event of the year 1825, the one which more than any other since the commencement of the mission, commended Christianity to the nation, was *the conversion of the king's regent, the powerful, the haughty, and the imperious Kaahumanu*. No brighter change of heart was ever recorded in the whole history of the Christian church. While a heathen she was the most proud and cruel of queens. Her vassals crouched with more than usual servility at her feet. Her angry look sent men of every rank from her presence. Not even a chief dared to face her frown. She had been from the first friendly to the mission. Her superior intelligence taught her the advantages of their residence on the Islands. But even then she kept at a distance from her. She avoided their courtesies. She never condescended to give them more than her *little finger* to their extended hand! She kept all foreigners at abeyance. By her sternness she kept rebellion in check, and more than once by her sagacity discovered foreign plots before they were matured. The natives feared her. Foreigners hated her. Missionaries prayed for her, though they scarcely hoped for her conversion.

But gradually an unseen influence humbled her pride and made the cold and stately queen a child. Her violent passions were subdued. She could love and weep. She was henceforth known and called by all, natives, missionaries and foreigners, "*The new Kaahumannu.*" So great was the change that during her life the gospel needed no higher commendation than her life.

Rank and power were now active in the establishment of Christianity. With her characteristic energy, the converted regent ferreted out and destroyed all the idols that could be found in the caves of the mountains and the shore. She traveled over the group encouraging schools and exhorting the people. So great a change and so powerful an example removed mighty obstacles, and gave to the instructions of the missionaries almost unbounded influence. The chiefs, headed by this favorite wife of the great Conqueror, easily swayed the sentiments of the common people.

#### DANGER TO THE MISSION.

But here was the danger to the mission. The example of the chiefs would have been sufficient. But the chiefs were inclined to use their *authority* also. The custom of ages had given them uncontrolled power over spiritual as well as temporal affairs, and to have *forced* Christianity on the nation would have well accorded with their ideas of right and duty. But the missionaries whose influence over them was undisputed, held this royal prerogative in check. One word of encouragement from them would at once have bound Church and State in one. But to such a union the missionaries *were and are opposed*, in principle and in practice. In no instance have they sought it. In every instance have they discouraged it. True, they were familiar with the chiefs. They wisely sought and obtained their confidence. They knew the advantage of so powerful a lever in elevating the nation. And when by the hopeful conversion of many of them God put that instrument of power in their hands they wisely and usefully employed it. To have done otherwise would have been

a violation of principle and common sense.

When consulted by the chiefs they gave advice. And when vice threatened the destruction of the nation, they urged the chiefs to enact laws for its suppression. They *did* use their influence to *make fornication a crime*. They *did* teach the chiefs and people the *value of their products*; to protect them from the imposition and extortion of avaricious ship masters and traders. In all this they were the true friends of the nation, and only did their duty. Through their influence, it became contrary to law for native women to go off to ships that came to port. Nor could ships be any longer supplied with refreshments for a piece of iron hoop! These were the two roots of that bitter enmity which so early raised the loud cry of "Church and State," whose lying echoes even reached these shores.

That the missionaries ever countenanced such a union, or in any way employed the chiefs to coerce the people to attend church, or contribute to the support of christian institutions *was never true*. It is a story of their enemies that has been circulated and believed, but it is a falsehood as black as calumny ever invented.

I now leave you with chiefs and people attentive learners at school and at Church. But few of either were hopeful converts. Yet the field was now open for more rapid progress. But the swelling stream flowed not smoothly. Its flow was troubled by many obstructions thrown in to disturb it. Nevertheless it widened continually and flowed deeper and purer than before.

#### SCHOOLS FOR SEAMEN.

Our attention is recalled afresh to the importance of schools for the practical education of seamen by public notice of the establishment of such an institution at Searsport, Me. The enterprise has been started by a few energetic shipmasters. It has our best wishes for its highest success, not only in educating large numbers



of boys and young men designed for sea-faring life, but also as a model institution to prompt many others into a useful existence. It has long been our opinion that the Government of the United States should make liberal provision for the education of her seamen; and especially, if according to the London Shipping Gazette, "*the empire of the seas must, before long, be ceded to America.*" Failing to adopt a wise policy in this matter, we are glad to see private enterprise enlisted, and men pledged to the work who practically understand its importance. Let merchants and others benefitted by seamen join—*heartily join* the shipmasters in urging it forward. We copy the following from the Congregationalist.

SCHOOL FOR SEAMEN AT SEARSPORT,  
ME.

MESSES. EDITORS:—Permit us to bring before the public through the medium of your paper the SEARSPORT UNION SCHOOL—a school designed especially, though not exclusively for seamen.

This school has been established, and so far sustained, by the benevolent efforts of a few enterprising shipmasters. A commodious house has been fitted up for a chapel and school rooms. The location is one of the finest; it commands an extensive view of the beautiful Penobscot Bay, with its many islands, and so far as natural scenery is concerned, is without a rival. A valuable scientific apparatus has already been procured for the benefit of the school, and a few thousand dollars only is wanting to render it an efficient and permanent institution. It is a child of promise, and gives evidence of a vigorous manhood; our success naturally enlarges our conceptions of what such a school should be, and our only regret is that we have not, among ourselves, the means of rendering it more worthy of public favor. We want to be able to hold out to the bold and hardy young men of our country, who are seemingly designed in the

good providence of God to "*go down to the sea in ships to do business in great waters,*" such encouragement as will cause them to flock here in great numbers for the purpose of securing such an education as shall qualify them for the faithful performance of their arduous duties; we want to see the seamen of our country thoroughly and practically educated, so that they may be able to act well their part on the theatre of life.

The seamen of our country have large claims on the benevolence of the retired merchant who rolls in wealth; he cannot fail to perceive his indebtedness to the hardy sons of the ocean; indeed, seamen are emphatically public benefactors—they are the "world's citizens," and should be affectionately remembered by us all.—Much, it is true, has been done within the last fifty years for their moral and religious improvement, but their education has been greatly, and, we may add, shamefully neglected. The common sailor has, in past time, generally been considered an ignorant and degraded being, below the ordinary level, and many have regarded it as the essence of folly to labor for the improvement of his intellectual condition, at any rate. While liberally patronized schools, scattered all up and down our country, meet the necessities of almost every other class of our citizens, none, (if we except our own,) has been established for them; this, we feel, is not as it should be, and we confidently hope that while progress is marked on all other good objects around us, this will not be suffered to retrograde. Landsmen, generally, have come to the conclusion that sailors have souls. That they are in the most important sense men, and, indeed, a very useful class of men, and that they will always have strong claims on our sympathies. Their labors always perilous, can never be dispensed with in commercial enterprise, hence, our object is not only one of philanthropy, but also of interest to our maritime and mercantile communities, and through them to the world.

The late Hon. Robert G. Shaw was not, in his last moments unmind-

ful of the wants of the sailor. He bequeathed the liberal sum of one hundred and sixteen thousand dollars for their special benefit, and we doubt not, had he been made acquainted with the merits of our school, he would have remembered us also. He has left an example worthy of imitation, and our prayer is, that many may follow it. We would respectfully urge the claims of our school on the men of wealth in our large towns and cities, in the hope and confident expectation even, that they will approve our object, and cheerfully contribute towards its endowment.

If this communication should be read by the philanthropist who has been successful in the accumulation of property, and he be prompted to make inquiry respecting our wants and merits, we beg leave to refer him to Rev. W. S. Clarke, and Capt. Charles N. Pendleton, Searsport, Hon. H. Hamlin, M. C., Hampden, S. Cushing, Esq., Frankfort, and Pendleton & Ross, merchants, Bangor.

Any bequest or other communication of interest to the school, may be forwarded to Hon. James Blanchard, Secretary of the Searsport Union School, Searsport, Maine.

We will only add further, that many of our enterprising ship masters reside in the immediate vicinity of the school, that they are deeply interested in its prosperity, and will guard with a vigilant eye, the interests of those who may resort here for instruction.

PHIN. PENDLETON, JR.,  
ISAAC N. HARRIMAN,  
Exec. Com. of Searsport U. School.

### ABSTRACT

*Of the Provisions of the Acts of the South Carolina Legislature, to prevent the harboring of deserted Seamen.*

#### PUNISHMENT FOR HARBORING.

1. Any person, either on ship-board or on shore, who shall harbor or secrete a Seaman who shall have signed shipping articles to proceed on a voyage, or who shall inveigle or procure

such seaman to desert or disregard the articles which he has signed, shall, on conviction, be punished by fine and imprisonment, at the discretion of the Judge who tries the case, the fine not to exceed three hundred dollars, and the imprisonment not to exceed three months.

#### SEARCH TO BE MADE FOR DESERTERS.

2. Any Magistrate may on complaint, on oath being made by the master of a vessel, or some person in his behalf, that a seaman or boy apprenticed has deserted from his vessel, and that he is harbored, secreted, or detained, issue a warrant under his hand and seal to cause search to be made in any place wherein said seaman or apprentice may be harbored or secreted, and shall cause such seaman or apprentice when found to be delivered to the master of the vessel to which he belongs.

#### SEAMENS' DEBTS.

3. No Keeper of a public or lodging house for Seamen, shall, *at any time*, recover from a seaman any debt exceeding one dollar, and no other person shall be entitled to recover from any seaman a debt exceeding one dollar, after he has signed articles to proceed to sea, until the voyage for which he shipped is ended.

#### PROPERTY OF SEAMEN.

4. No Keeper of a public or lodging house for seamen shall withhold or detain any chest, bed or bedding, clothes, tools or other effects of any seaman, for any debt alleged to be due by the seaman; and on examination, any Magistrate may, by warrant, cause the detained property to be seized and delivered to the seaman.

#### KEEPERS OF BOARDING HOUSES AND OTHERS NOT TO GO ON BOARD VESSELS.

5. Any Master or Keeper of a boarding or lodging house for seamen; any servant, agent, or other person in their employment; any broker, shipping master or other person engaged in the business of procuring and furnishing seamen for vessels, who shall go on board of any vessel in the harbors of the State, without having pre-



viously obtained permission of the Master, or other person having charge of the vessel is guilty of a misdemeanor.

#### PUNISHMENT FOR GOING ON BOARD.

6. The class of persons above named, on conviction for unlawfully going on board a vessel, shall be fined not exceeding three hundred dollars and be imprisoned not exceeding three months, at the discretion of the Judge who tries the case.

#### POWERS OF MASTERS OR PERSONS IN CHARGE OF VESSELS.

7. Any master or person in charge of a vessel shall have power to seize and arrest any of the class of persons who are prohibited from going on board of any vessel in this state, and to take them before a magistrate to be dealt with according to law.

#### EVIDENCE ON TRIAL AT COURT.

8. At the trial of any person for going on board a vessel without permission first had and obtained, it shall be incumbent on him to prove that he had received permission to enter;—in default of his proving this, he shall be considered as having entered without permission, and found guilty accordingly.

#### ARTICLES OF SHIP.

9. A copy of the articles of any vessel, authenticated by the affidavit of the Captain, sworn to before any Magistrate or notary public, shall be admissible in evidence to prove the fact that any seaman whose name appears subscribed thereto has actually signed said Articles.

#### TESTIMONY OF ABSENT WITNESSES.

10. When the testimony of any master of a vessel, or other transient person, shall be deemed by a magistrate before whom a prosecution has commenced, to be necessary at the trial of the case, such magistrate shall have power after five days notice to the party accused to summon such witness before the Recorder of the City of Charleston, or some Judge of the Court of General Sessions to give evidence in the same manner as if examined in open Court; the accused having a right to cross-examine the

witness. The evidence shall be certified and sealed up by the Recorder or Judge, and shall be used on the trial of the case; *provided*, the prosecuting magistrate makes oath that the witness whose examination has been taken is not, at time of trial, within the jurisdiction of this state.

### A Drunkard's Opinion.

Dr. Snodgrass, in an address at one of the recent anniversary meetings, in New York, related the following incident:

"Said I to a friend of mine in Baltimore—a man of talent in one of the professions, a well meaning, useful man in the days of his sobriety—'What think you of the Maine Law for Maryland?' 'Think!' replied he: I think well of it. Give me that, and I shall have hope. I have signed your pledges over and over again but only to break them as often. Shut up these drinking houses with your Maine Law prohibition,—take away from my eyes these attractive saloons and sparkling decanters—remove the sight of these and the fumes of their contents—the Satanic temptation to ruin; and then, but not till then, I shall hope to remain a sober man,—to be myself again.' For my own part, my friends, such appeals have an irresistible force with me. I think it is high time we had legal prohibition everywhere, when the very inebriates themselves are imploring its assistance for their agonized, desponding souls!"

### SLANDER.

Surgery may heal a bodily wound; but what balm can bind up the bite of a slanderous tongue? Robbery may be recompensed by restitution; but how can you ever make amends to the man you have traduced? I tell you truly, not all the wealth you have in the world can wipe away the wrong you have done in such a case.

Twelve thousand dollars were collected from persons crossing the bridge leading to Goat Island, at Niagara Falls, during the past season.

# NAVAL JOURNAL.

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## Discovery of the North West Passage.

The reports of Capt. Inglefield, of the *Phenix*, and Sir Edward Belcher, the Commander of the Arctic expedition, are highly interesting. Capt. Inglefield says, that "it was a party of Capt. Kellett's vessel, which had wintered at Beechy Island, who discovered the despatch of Capt. M'Clure, at Winter Harbor, and was thus led to the position of the ship Investigator. Captain Pim of the ship *Resolute*, describes thus his meeting with Capt. M'Clure:

"This is really a red letter day in our voyage, and shall be kept as a holiday by our heirs and successors for ever. At 9 o'clock, of this day, our look-out man made the signal for a party coming in from the westward; all went out to meet them, and assist them in. A second party was then seen. Dr. Domville was the first person I met. I cannot describe my feelings when he told me that Capt. M'Clure was among the next party. I was not long in reaching him and giving him many hearty shakes—no purer were ever given by two men in this world. M'Clure looks well, but is very hungry. His description of Pim's making the harbor of Mercy, would have been a fine subject for the pen of Captain Maryat, were he alive.

"M'Clure and his First Lieutenant were walking on the floe. Seeing a person coming very fast towards them they supposed he was chased by a bear, or had seen a bear. Walked

towards him; on getting onwards a hundred yards, they could see from his proportions that he was not one of them. Pim began to screech and throw up his hands (his face as black as my hat;) this brought the captain and lieutenant to a stand, as they could not hear sufficiently to make out his language.

At length Pim reached the party, quite beside himself, and stammered out, on M'Clure asking him, "Who are you, and where are you come from,"—"Lieutenant Pim, *Herald*, Capt. Kellett." This was more inexplicable to M'Clure, as I was the last person he shook hands with in Behring's Straits. He at length found that this solitary stranger was a true Englishman—an angel of light; he says: "he soon was seen from the ship; they had only one hatchway open, and the crew were fairly jammed there, in their endeavor to get up. The sick jumped out of their hammocks, and the crew forgot their despondency; in fact, all was changed on board the Investigator."

"May 2.—Investigator's second party, consisting of Lieutenants Cresswell and Wynniatt, Mr. Piers and Mr. Meertsching, arrived, bringing two men on their sledge. They made an extraordinary passage across for men in their state. The greater part of them are affected with scurvy, but are rapidly improving."

The following letter from Commander M'Clure, of H. M. S. Investigator, the discoverer of the north-west passage, has been published in a Wexford paper, and will be read



with interest. Commander M'Clure is a Wexford man, and the letter is addressed to his uncle, the Rev. R. W. Elgee.

"H. M. S. RESOLUTE,  
*Dealy Island, Barrow's*  
*Straits, April, 1853.*"

"My dear Uncle; Your kind and most unexpected letter reached me through a traveling party, dispatched by my excellent friend Captain Kellett, at a position on the opposite side of these straits, where we have been frozen in since 1851. The surprise caused by the appearance of strangers, where none were imagined to be within a couple of thousand miles, was more than I can describe, and what can only faintly be imagined by any who have not been similarly situated, particularly when it was ascertained that two vessels and large supplies were so close at hand.

"The spirits of my crew seemed to revive, and from despondency to joy, was but the work of a moment—the sick forgot their maladies, and jumping from their hammocks, were carried in the stream of human creatures up the only solitary hatchway the severity of the weather allowed of being open, rushed on deck to be assured that the strange apparition were actually living flesh and blood and not denizens of the nether world—for certainly their faces were black as Erebus, from cooking in their tents. When all was discovered to be real, and not a dream, my poor fellows as equally as myself, could not find words to express our thoughts; our hearts were too full, it was a call from the grave.

"Never I trust, may the feeling of gratitude to the Almighty Disposer of events, which swelled in my bosom, pass away. Many and great, have been the mercies we have experienced in our long, tedious and terrible navigation of that fearful Polar sea, which for four hundred years baffled the navies of maritime Europe, and through which the directing finger of Providence has safely guided us. All human agency was powerless, indeed, to advance us one yard in its accomplishment, amidst the stupendous barriers of ice which never leave its frozen surface.

"You will, I am certain, be very happy to learn that the Northwest Passage has been discovered by the Investigator, which event was decided on the 26th October, 1850 by a sledge party over the ice, from the position the ship was frozen in, but as in all probability my despatch will be published, I do not think it necessary to trouble you with further details; sufficient to say that we have been most highly favored, both as regards the health of all, having only lost one man, who accidentally poisoned himself about a fortnight since, as well as in being able to extend the search for Sir John Franklin over a very large extent of coast, which was not hitherto known, and found inhabited by a numerous tribe of Esquimaux, whom had never ere our arrival seen the face of the white man, and were really the most simple, interesting people I ever met—living entirely by the chase, and having no weapons except those used for that object. The fiercer passions of our nature appeared unknown—they gave me a pleasing idea of man fresh from his Maker's hand, and uncontaminated by our boasted civilization. All those who traded with the ——— Company we found the greatest reprobates.

"On the 7th of this month, I left the Investigator and arrived on board here on the 19th, and was received by Captain Kellett with such a welcome as none but a generous Irish heart could give; indeed the kindness we have received from all amply repays the toil, difficulties, dangers, and privations which for three years we have endured. If the country and admiralty only view our services with but a small portion of the interest which those we have met evince, there will be little left to complain of.

"Every exertion is now being made to follow up the traces of poor Sir J. Franklin, and if nothing is met with by the numerous parties that are now traversing the shores of this inhospitable and inclement country, nought will ever be heard to throw a light upon his mysterious fate, and search will have arrived at its utmost limits. I know nothing of the Enterprise, and can only regret her having left us.

## DISASTERS.

Brig. Lydia Farnham, Sumner, from St. Jago for New York, went ashore night of Aug. 21st, on a reef near the Isle of Pines. Crew saved, and arrived at Havana.

Schr. Dacotah from Wilmington, N. C., for New York, while lying to, about 30 miles N. E. of Cape Hatteras, 1 o'clock morning of Oct. 26th, was run into by a large brig, name unknown, staving in larboard quarter, splitting sails, &c., and causing her to leak so badly that it was deemed advisable to abandon her.

Steamer Alabama, at this port from Savannah, reports:—27th ult. lat. 33° 22', lon. 77° 69', passed the wreck of brig Grand Turk, of Searsport, abandoned and stripped.

Fishing schr. Beverly, Millet, (of Marblehead,) went ashore about 40 miles from Halifax in the gale of 24th ult. and would probably be a total loss; crew saved.

Ship Delia Maria, hence at Charleston, reports: Oct. 23, 10 A.M., in 11 fathoms water, the breakers on Point of Frying Pan Shoal bearing N. N. W., distance 6 miles, fell in with the wreck of a herm. brig, "Citizen of Portland" on her stern. Hove the ship to, and sent the first officer and four men on board, who found her to be lumber loaded, her main hatches washed off, her foremast gone close down to the deck, colors in the main rigging blown to ribbons, her main chain plates broken, the mainsail torn and furled, and the mainmast tottering. Found no one on board but a black Newfoundland dog. There was a bag of bread, a bag of fish, and a bundle of clothing hanging to her main boom. Her boat was towing astern with a long new rope, bottom upwards. Supposed from appearances that the vessel must have struck on the Point of the Pan during the heavy gale of the 21st, and that the crew were drowned in the boat. Left the wreck, bringing the dog and boat to the ship.

Sloop Cabinet, from New York for New London, was wrecked, 24th of Sept., at Miller's Place, Long Island.

Ship Granada, at New Orleans, 27th Sept., from Liverpool, reports ship Henry, from Boston for New Orleans, having gone ashore on the Bimini Islands, no date. Vessel burnt up by the wreckers on the 20th.

Schr. Hanover, from Philadelphia for Boston, went ashore 24th Sept., on Raccoon Beach, ten miles east of Fire Island. Vessel and cargo a total loss.

Barque Douglas, Mellon, from Leith for Quebec, with a general cargo, was totally destroyed by fire at Newfoundland on the 11th Sept.

Liverpool, Sept. 30.

The Westmoreland, from Philadelphia, on Sept. 21st, spoke the Am. barque Harward, and took from her four men, being part of the crew of the brig Clarence, from St. John, N. B. to Dublin, previously abandoned.

Schr. Virginia, from Alexandria for Fall River, went ashore about 3 o'clock on Monday morning on the rocks on S. W. part of Point Judith, near the light house, and is reported to have bilged and will be lost.

Ship Clara Ann, at New Orleans, 28th Oct., from Cardiff, Wales, reports: 4th Oct. fell in with and picked up five men—the first mate and four of the crew of the British ship Liverpool, Capt. Williams, from Shields, Eng., bound to New York, loaded with coal, which vessel foundered and sunk, carrying down with her Capt. Williams, wife, one lady passenger, and thirteen men.

Schr. Tippecanoe, of Belfast, Cottrell, where from or bound not stated, was wrecked, 5th Oct., on Norton's Island, near White Head Light.

Barque Plymouth, from Pictou for Boston, foundered at sea, Sept. 30. The crew were taken off by fishing schr. Lyceum, and afterwards transferred to schr. Gen. Washington, which arrived at Halifax 7th Oct.

Bargue Cloelia, at this port from Sisal, reports: experienced very heavy weather. 21st Oct. fell in with the wreck of schr. E. A. Henning, Parker, of Georgetown, S. C., from Havana and Key West, 8 days out, with the U. S. mails on board. Took from her the Capt., crew and passengers.



Br. brig Sandwich, from St. Johns, N. F., for Havana, was lost on Salt Key, 18th Oct., in a gale from E.N.E.

Brig Mary Ann, from Falmouth, Jam., for Jacksonville, encountered a severe gale from the 18th to the 20th Oct., and was so badly injured that it was deemed prudent to abandon her. Capt. and crew rescued by barque Brazilian, from this port.

Barque W. H. Brodie, at this port, from Mobile, 20th Oct., fell in with schr. Petite Lizzie, of Bluehill, from Boston for Jacksonville; took off the captain and crew.

Schr. Dart, Somers, from Wilmington, N. C., 15th Oct., with a cargo of 832 bbls. naval stores, for this port, encountered a severe gale, and went ashore on Black Beard's Island, about 40 miles south of Savannah. On 22d, the vessel was full of water.

Schr. Helena, from this port for Newbern, N. C., went ashore on the beach back of Portsmouth, about two miles to the southward of Ocracoke bar, morning of the 20th Oct., about 8 o'clock, having previously sprung a leak during a gale. The vessel will be a total loss.

Brig Sarah Vose, at Philadelphia, 3d Nov. from Fall River, reports: at Delaware Breakwater, brig Friendship, from Jacksonville for New York, having on board the captain and crew of brig Melissa Ann, also from Jacksonville for New York, which vessel was capsized during a N. N. E. gale Oct. 17th.

The Wm. Gaston, Shaw, at Savannah, 22d, reports: schr Mary Ann, Simmons, ashore in St. Andrew's Sound, on her beam ends, and will prove a total loss.

Nassau, N. P., Sept. 24.

Schr. Gipsy, Mulliner, from New York for Corpus Christi, got ashore 3d inst., near Stirrup Key. Vessel a total loss.

Ship Henry, of Portsmouth, N. H., Hill, master, from Boston for New Orleans, got ashore off Bimini, 13th Oct. The weather was favorable for the saving of the cargo, and most of the dry portion was got out by the wreckers in pretty fair order, and has

mostly been brought here and stored. Ship a total loss.

The barque Excelsior, Whittlesey, which arrived at New Haven 23d Oct., reports: On the 18th Oct., off Bermuda, fell in with the schr. Euphemia, Newbold, in a sinking condition, and took from her the officers and crew. The Euphemia was from Turk's Islands, bound to New York, with a cargo of salt, and when boarded by Capt. Whittlesey, was nearly full of water, and would undoubtedly have soon gone down with all on board, as it was blowing so hard at the time that a boat could not have lived any length of time.

Schr. J. H. Chadbourne, Wainwright, from Wilmington, N. C., for Boston, went ashore one mile south of Gay Head Light, 25th Oct., filled with water, and would probably become a total loss.

Fishing schr. Oliver Burnham, for Gloucester, was thrown on her beam ends when near Cashe's Ledge, in the gale of 25th Oct., and the captain and four men drowned.

Schr. Mitten, from — for Petersburg, Va., was run into and sunk night of Oct. 25th, at City Point, by steamer Jamestown.

Schr. H. M. Jenkins, from Wilmington, N. C., at Holmes's Hole, 30th Oct., for Boston, reports: On 26th picked up a boat with the crew of schr. Edward Adams, (of Philadelphia) Williams, from Port Richmond for Jersey City, which sprung a leak 24th while scudding in a heavy gale. The crew saved nothing, and had been in the boat two days without provisions or water.

Brig Amesbury, at this port from Havana, reports: 23d Oct., fell in with the wreck of the brig Crawford, hence for Jacksonville had been dismasted, and hove on her beam ends, in the gale of the 20th Oct.; took off the captain and crew, and brought them to this port.

Sept. 30.—I have to announce the loss of the schr. Julia Eliza, Capt. Thompson, belonging to Philadelphia, having struck on a reef off West Caicos Island, commonly called "Burché's

Look Out Reef." She was going at the speed of eight knots per hour when she struck: she immediately bilged.

Schr. James Ward, at Philadelphia, from Rum Key, had on board the crew of schr. Gipsy, of and from New York, which got ashore at Star Key, Sept. 22d; vessel bilged.

Ship Julia, at this port from Bremen, reports: Sept. 20th, boarded the wreck of the Br. brig Solway, of Ipswich, water-logged and abandoned.

Deal, Sept. 26.

The Southerner, Russell, of and for New York, from the Clyde, foundered during the hurricane of Sept. 10th. Crew saved by the Marshfield, arrived in the Downs.

Brig Russian, at this port from Doboy Island, reports: Oct. 25th, fell in with schr. Mary Ann, of Hampden, with both masts gone and signals of distress in pall bits, deck swept, and abandoned. Oct. 26th, fell in with brig Vandalia, of Camden, water-logged, foremast gone, mainmast standing.

Schr. Sally Badger, at this port from Darien, reports: 22d Oct., fell in with brig Grand Turk, of Rockland, hence for Darien; had been dismasted and was leaking, the effects of the gale of the 20th; took off the captain and crew; 22d, fell in with the brig Hallowell, of Rockland, dismasted, full of water, and abandoned.

Barque Octavio, arrived at Holmes's Hole, from Matanzas for Boston 27th Oct., having on board Capt. Hadley, and crew of schr. Independence, of Boston, from Nuevitas for New York, which vessel was dismasted on the 19th, in the Gulf, in a severe N. E. gale. Got on board the Octavio on the 21st.

Ship Western World, from Liverpool for this port, went ashore night of the 21st Oct., on Squam Beach, about 13 miles south of the Highlands, and at last accounts was laying broadside to the beach. A steam-tug and lighters have been dispatched to her assistance. The passengers, six hundred in number, were safely landed on the beach.

Schr. Miranda, from Boston, via Newport, which place she put in dismasted, went ashore on New Inlet Bar on 23d Oct. Vessel a total loss.

Barque Virginia, at this port from Nuevitas, reports: 22d Oct., took captain and crew from the schr. Citizen, from Wilmington bound to Boston, with foremast gone and full of water. Capt. Poor and crew were very much exhausted, being 40 hours lashed to the wreck, and the sea continually breaking over them, without food or sleep during the gale.

Schr. Jerome, from Portland for Philadelphia, went ashore on the south side of Naushon, 24th Oct., and will probably be a total loss.

Brig Kate Heath, Bennett, at Wilmington, N. C., 22d Oct., from Boston. Capt. B. reports that in lat, 30° 20' took the crew off schr. Mary Ann, Rider, of Hampden, Me., from Jacksonville for this port, laden with lumber, both masts gone, and vessel a complete wreck.

Barque Ranger, at this port, from Sagua, reports: Oct. 23d, fell in with and boarded schr. Madeira, of Prospect, from Doboy Island, bound to New York; took from her captain, mate and five seamen.

Brig New World, Fleming, from Havana, arrived 14th Oct., brings home Capt. Rogers and three men of the schr. Northwester, lately last at sea. Capt. R. reports: On the 11th, off Cape Lookout, while reefing sails, found the vessel settling by the head, and on lifting off the forward hatch saw the water on the floor below; immediately got out the boat, when she filled and sunk to the deck; after being in the boat 3 hours, was taken out by the brig Webster, bound to Georgia, and on the following day were transferred to the brig New World. Two of the sailors died from bruises received.

## NOTICE TO MARINERS.

Official notice is given that four new lights have been established on the coast of Cuba, as follows:

Light upon the island of Salvora de Avora (Province of Pontevedra) to be



displayed on and after the 19th October, from sunset to sunrise, upon the most salient Southern point of the island, situated in lat.  $42^{\circ} 27' 57''$  N. and lon.  $2^{\circ} 48' 7''$  W., from the meridian of the observatory of San Fernando. Apallatus, 4th class (catadioptrical) fixed light, varied with red scintillations—2 in each two minutes—90 feet (Burgeos) above the level of the sea (in English measure  $\frac{1}{2}$  less) tangent of view 10 miles and  $\frac{4}{10}$  of a mile—more or less, conforming to the condition of the atmosphere.

Island of Arosa, to be displayed 19th October, situated lat.  $42^{\circ} 34' 8''$ , and lon.  $2^{\circ} 39' 42''$  same meridian—fixed light—above sea level 42 feet, tangent of view  $7\frac{1}{10}$ th miles, &c., as above.

On the Cies Islands, to be displayed same date, upon the centre island on the coast of Faro or light mountain, being the most southern point of the same island, lat.  $42^{\circ} 12' 23''$ , and lon.  $2^{\circ} 41' 50''$  same meridian. Apparatus 2d order, as above, eclipsing in alternate minutes—above the sea level 650 feet, and tangent of view 31 miles.

Light of Castro Urdiales, Province of Santander, to be displayed from same date, from the round tower S. E. of the castle of Santa Anna, which is above the level of the sea 52 feet, and 318 feet from the ridges of the Mount of Santa Anna, S. E., situated in lat.  $43^{\circ} 24' 18''$  N., lon.  $2^{\circ} 56' 10''$  E. of same meridian given above.—fixed light varied with red scintillations—3 in 3 minutes, illuminating an arc of  $270^{\circ}$ , and elevated above the sea 148 feet, giving tangent of view miles, &c.

**LIGHTHOUSES ON THE COAST OF SPAIN.**—The Minister of Marine has communicated to this office, through the Ministry of Public Works; the following detailed information respecting the situation of two new Lighthouses erected on the coasts of the Spanish Peninsular, by the Corps of Engineers of Roads, Canals and Ports.

**LIGHTHOUSE ON THE CIES ISLANDS, PROVINCE OF PONTEVEDRA.**—From the 19th of November next, a new

Lighthouse established on the top of the Mount Faro, which is the foremost point of the Southern extremity of the Isle del Centro, will be light every night from sunset to sunrise.

This Lighthouse lies in  $42^{\circ} 12' 33''$  N. latitude, and  $2^{\circ} 41' 50''$  W. longitude, from the Observatory of San Fernando.

Its apparatus is of the second catadioptrical order, with eclipses every minute; the light's elevation above the level of the sea is of 650 feet Burgos measure, and produces a tangent of 31 miles, but it will be visible from a greater or minor distance according to the state of the atmosphere and the elevation of the observer.

**LIGHTHOUSE OF CASTRO URDIALES, PROVINCE OF SANTANDER.**—From the 19th of November next, a new Lighthouse established on the South-eastern tower of the Castle of Santa Ana, will be lighted every night from sunset to sunrise. Its distance from the line of level of the sea waters is 52 feet Burgos measure; and the rocks on which the hermitage of Santa Ana is situated extend themselves in the Southeastern direction to the distance of 318 feet.

This Lighthouse lies in  $43^{\circ} 24' 10''$  N. latitude, and  $2^{\circ} 56' 10''$  E. longitude, from the Observatory of San Fernando.

Its apparatus is of the fifth catadioptrical order, with a fixed light varied with red flashes every three minutes, and illuminates an arch of the horizon of  $270^{\circ}$  degrees. This light's elevation above the level of the sea is of 143 feet, and produces a tangent of 13 miles, but it will be visible from a greater or minor distance according to the state of the atmosphere and the elevation of the observer.

The above is hereby published by command of the Queen, for the guidance of mariners.

(Signed)

JORGO LASSO DE LA VEGA.

Hydrographical Office,  
Madrid, Aug. 23, 1852.

“Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.”—Psalm. cvii. 30.

# POETRY.

## OH, PRAY FOR THE SAILOR.

By E. D.—A SAILOR.

Oh, pray for the sailor! his anchor is weighed,  
And his white sails are spread to the free  
winds of heaven,  
While girded in strength, and in beauty arrayed,  
His ship to the broad, bounding billows is given.  
Away! o'er the fields of the fathomless sea,  
Though he sweeps with the winds, strong in  
spirit and arm,  
When tempests break o'er him, and rocks are  
a-lee,  
Who then will defend the bold sailor from  
harm?

Pray, pray for the sailor! for not in the deep,  
Though breakers await, and storms sweep  
around;  
Though deeper than plummet ere sunk, be his  
sleep,  
'Tis not in the deep that his danger is found—  
There are breakers more dreadful—temptation  
and sin—  
Where waves of pollution more wrathfully roll;  
A grave that's deeper—the tenant within  
Awaits no glad morning—the grave of the soul.

Oh, pray for the sailor—that Jesus, who gave  
His law to the sea, whose rough breast he once  
trod,  
Would speak in his righteousness, mighty to save,  
And call him to trust in the mercy of God!  
Oh, God! that the sons of the ocean may find  
The peace that the wealth of the earth cannot  
buy;  
So send them, in life, with that pearl of man-  
kind,—  
So bring them, in death, to thy rest in the sky.

Oh, pray for the sailor! he sweeps on in pride,  
And heeds not the wild waves that dash o'er  
his deck;  
And it may be his good ship shall sink in the tide,  
Or, tempest-toss'd, drift o'er the wide sea a  
wreck:  
But whether that ship in her season return,  
To bring to his loved ones her master again,  
Or leave him to rest in an ocean built urn,  
Unscribed, as unknown, by the children of  
men.

SHIP ARIEL, AT SEA.

## HYMN,

*Sung at the opening of a new  
Sailor's Home.*

BY MRS. L. H. SIGOURNEY,

When Ocean wakes to wildest wrath,  
And wrecks and horrors strew the way,  
How blessed is the bark that finds  
The shelter of some favoring bay;

There to refit her shattered sails,  
Her wants supply, her wounds repair,—  
And onward to the destin'd port  
With added zeal and safety bear.

Thus may our brethren of the Sea  
Within these walls a refuge gain,  
From perils that beset the shore,  
And sterner hardships of the main;—

Here learn to love that Pilot's name  
Who guides their course and guards their day;  
And deeper on their spirits' chart  
Inscribe their duty, and His praise;

Here make their firm, unswerving choice,  
Fast by a Saviour's cross to cling,  
And mid the haven of the skies,  
His anthem of Salvation sing.

## ON A SON LOST AT SEA.

Boy of my earlier days and hopes! Once more.  
Dear child of memory, of love, of tears!  
I see thee, as I saw in days of yore,  
As in thy young and in thy lovely years.

The same in youthful look, the same in form,  
The same the gentle voice I used to hear,  
Though many a year hath passed and many a  
storm  
Hath dashed its foam around thy cruel bier.

Deep in the stormy ocean's hidden cave,  
Buried and lost to human care and sight,  
What power hath interposed to rend thy grave?  
What arm hath brought thee thus to light and  
life?

I weep,—the tears my aged cheek that stain,  
The throbs once more that swell my aching  
breast,  
Embodying one of anxious thought and pain,  
That wept and watched around that place of  
rest.

O, leave me not, my child! Or, if it be,  
That, coming thus, thou canst not longer stay,  
Yet shall this kindly visit's mystery  
Give rise to hopes that never can decay.

Dear, cherish'd image from thy stormy bed!  
Child of my early woe and early joy!  
'Tis thus at last the sea shall yield its dead,  
And give again my loved, my buried boy.

*Prof. Upham, in the Congregationalist.*



## New York, December, 1853.

For the Sailor's Magazine.

### New York Humane and Criminal Institutions.

Christianity builds prisons and alms-houses; the former to assert its love for law and order, and the latter to illustrate its humanity. Both are legitimate fruits of christianity.

It is proposed to give a brief sketch of these Institutions in and around the city of New York.

Passing from the city to the Sound in a steamer, the eye of the traveller is attracted by several immense stone buildings on Blackwell's Island. The first is the

#### PENITENTIARY,

including its Hospital. Joseph Keen, Warden. The present number of its inmates is 1,240; 800 of whom are females! These have been committed for various periods of time, and for a dozen grades of crime, from Petit Larceny to Manslaughter.—Three-fourths of the whole number are foreigners! Sad termination of a voyage of 3,000 miles across the ocean! Sad developments of their domestic education, and in more than half of their number of a false religion, which multiplies crime by teaching its votaries that pardon can be obtained by money, penances, and priestly absolutions. A fair question for

the moralist and political economist is here started—viz: *What is a religion worth which principally peoples penitentiaries and alms-houses?*

The next institution, separated by a wall running across the Island, is the

#### ALMSHOUSE,

John Fitch, Warden. The present number of inmates is 1015, and the whole number admitted within the year not far from 3,000. Their nationality not materially different from the Warden's Report for 1851. viz:

Americans, - - -	650
Germans, - - -	114
English, - - -	165
Scotch, - - -	59
Irish, - - -	1,710
Other Nations, - -	85
<hr/>	
	2,783

About half of the whole number are females, and full three-fourths have been reduced to their abject condition by the use of intoxicating liquors. The annual expense of this institution exceeds \$30,000. A *house of mercy this*; and yet, as we surveyed the ample accommodations and comforts for these pensioners on the public, we could not but feel that mercy, justice, and economy would

have been wisely employed in *imprisoning the liquor-sellers who made these paupers*, and in thus saving, at least 2,250 of the 3000 in circumstances of comfort and respectability.

The next splendid edifice, not yet complete, is the

#### WORK HOUSE.

Harmon Eldridge, Superintendent, James Renwick, Jr., Architect. The present number of inmates is 415.—The whole number committed within a year for drunkenness, vagrancy &c., is about one thousand.

"A majority of the whole number" says the Superintendent, "are thoroughly saturated and steeped in alcoholic drinks." The nationality of 965 persons committed in 1851 is as follows, viz:

From England,	- - -	61
" Scotland,	- - -	20
" Wales,	- - -	3
" Ireland,	- - -	610
" Germany,	- - -	74
" France,	- - -	4
" Malta,	- - -	3
" Portugal,	- - -	1
" B. N. America,	- - -	6

Foreigners,	- - -	782
From New England,	24	
" Other U. S.,	159	

Americans,	183
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Total,	- - -	965
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Of these 230 were under 30 years of age, and 129 between three score and ten. They are variously employed as carpenters, coopers, blacksmiths, painters, shoemakers, tailors, masons, bakers, laborers, &c.

As a motive to industry and good behavior they are paid a reasonable compensation for whatever they earn over their board and clothing. They

are generally committed for three and six months. Religious instruction is there communicated as well as in the Penitentiary, but the impression of the writer is that as in most similar institutions, it is by no means adequate. The end of imprisonment is two-fold,—the protection of society, and the reformation of the offenders. But the history of prison discipline and of human nature testifies that *punishment alone hardens*; that while the iron enters into the soul the heart becomes the more flinty.—Hence the importance of introducing more of God's appointed means for softening and subduing the hardened in crime—the GOSPEL, instructively explained, convincingly applied, and persuasively urged. The highest and holiest talents should here be employed.

#### LUNATIC ASYLUM.

Moses H. Ranney, Resident Physician. This the last on the Island, and nearest Hurlgate, completes the list of Blackwell's Island Institutions. The present number of patients is 570. The ratio of recoveries on admissions has been gradually increasing, conclusively showing an improved mode of treatment. The causes and developments of insanity are alike various.

"Here is a woman whom joy has deprived of her senses. Her husband and child were on board a vessel which was wrecked. Going down to the shore every day, as if with the wish of being nearer the beloved objects that lay buried beneath the sea, suddenly she beheld them landing from a vessel which had picked them up and saved them. An overwhelming flood of joy pervaded her bosom, and then reason was gone forever.—She never has known them since, but sits on what she thinks the same rock, where she used to bewail their fate,



wringing her hands and moaning most piteously; While every week the husband and son come and gaze on her face, in hope to rouse one gleam of memory, but in vain."

Another—

"A serving Maid was she, and fell in love  
With one who left her, went to sea, and died.  
Her fancy followed him through foaming waves  
To distant shores; and she would sit and weep  
At what a sailor suffers; fancy too,  
Delusive most where warmest wishes are,  
Would oft anticipate his glad return,  
And dream of transports she was not to know.  
She heard the doleful tidings of his death,  
And never smiled again!"

Another—A woman of commanding personal appearance—on a former visit, introduced herself as Lady Washington, saying with an air of abused innocence that she intended this country should yet appreciate the services of her excellent husband, the General!

Another was a woman with good countenance, and a beautiful child in her arms. She was found in filth and destitution in the streets of New York, known by none, and loving none but her child.

#### WARD'S ISLAND.

Charles Riddle, Warden. This Island forms the N. E. boundary of Hurl Gate. It contains about 200 acres; fifteen of which are devoted to a "Potters field to bury strangers in."

On this Island, in three principal buildings, and in some half a hundred smaller ones is furnished, under the direction of the "Commissioners of Emigration," a humane home for 2500 sick and destitute foreigners recently cast upon our shores. Number of patients admitted within a year about 12,000.

#### RANDALL'S ISLAND.

This is separated from Ward's Is-

land by "Little Hurlgate," and contains 120 acres. On a portion of this, cut off by a wall, is the HOUSE OF REFUGE FOR JUVENILE DELINQUENTS. It will probably be completed and opened in the spring. The rest of the Island is occupied by the NURSERY HOSPITAL, or the JUVENILE DEPARTMENT of the ALMSHOUSE. Jonathan Stearns, Warden.

Here are gathered orphan children, and the worse than orphans from the city, numbering 1054. A dozen buildings are variously occupied by this establishment. In one apartment there was a group of little ones which had seen only three or four summers. Here a beautiful boy came out from the group to enjoy the luxury of hugging a gentleman's knee; looking up wistfully for a father's caress. In another large room there were 300 or 400 up to their elbows in their lessons. In another they gathered in quiet order around the table to dine;—one of their number, before a spoon was touched, in a distinct and sweet voice imploring God's blessing on the food.

Out of doors came marching with drum and fife, and flags flying, a regiment of 500 to 600 boys; on their way from the school room and play grounds to their dinner table. All orderly in their places, they dropped their heads, and asked God's blessing in concert,

The whole was a suggestive and impressive scene.

Such are some of the items gathered from a day's visit to these city institutions. While the courteous attentions of the several Wardens, Physicians, and others having charge will be gratefully remembered, the lessons taught by the sights and scenes of the day will be matter for reflection in years to come. The

healthy location of these institutions, the perfect neatness and order of their management, the beautifying of the grounds, the abundant supply of Croton Water, and the general air of comfort are worthy of all praise.

## SUMMARY.

Penitentiary inmates, -	1,240
Almshouse, " - -	1,015
Work House, " - -	415
Lunatic Asylum, " - -	570
Emigrant's Hos., " - -	2,500
Nursery Hos., " - -	1,054
<hr/>	
Present number, - - -	6,794
	S.

### The Cabin Boy's Locker.

Just issued from the press a little volume of the above title, compiled chiefly from the volumes of the Sailor's Magazine, by Rev. J. K. Davis, Boatman's Chaplain at Troy, N. Y.

A volume of interesting, often thrilling facts and anecdotes, and with a moral always on the side of evangelical religion. We bespeak for it an early perusal by seamen and boatmen, and their friends.

For the Sailor's Magazine.

### John and his Bible.

A Shipmaster in New York, having discharged his crew and cargo, wanted a trusty man to take charge of his ship during a few days' absence in the country. John—a sailor was recommended. But he had no confidence in John, or any other sailor; he believed they would all steal when opportunities offered. However, as he could do no better, he duly installed John as shipkeeper, after having made every thing possible snug under lock and key. Before leaving the city next morning, he thought he

would take an early peep at his ship. So he quietly stepped on board, and, unperceived, carefully opened the cabin door. There was John on his knees, with the Bible opened before him! The Captain as carefully closed the door, and waited till John appeared, when he thus addressed him: "John,"—handing him at the same time a bunch of keys from his pocket—"John, you may open all those drawers, and trunks, and air those things. John, keep a sharp lookout for those scamps along the wharves. John, keep every thing snug, I'll be back on Tuesday." S.

For the Sailor's Magazine.

### "What's to be Done"

To the inquiry of "What is to be done," by a Shipmaster in the November number of your widely circulated, and very useful Sailor's Magazine, I will venture an answer, although not a merchant, but for many years have had some experience in Nautical matters, and have frequently felt the evil complained of under more flags than our own Stripes and Stars. I think I can affirm, that under no government, are the rights of seamen better protected than our own; nor are they so well cared for, as respects food and accommodations, both in health and in sickness—but in clothing they are frequently very deficient, and frequently suffer;—the consequence of their own recklessness, and the cupidity of the Land Sharks, the worst of which are some of the shipping agents, into whose power they are placed, by the joint action of shipmasters and shipowners—who, to avoid a little present trouble, subject themselves to a great deal of future annoyance and expense.

Previous to the advent of the No-



tary, Fisher, who established the first shipping office in New York, it was the universal custom, when a crew was wanted for a ship, to fly a pendant from the main. Sailors made their application on board to the master, or mate, if approved, they were sent with a note to the counting room of the merchant, where they were duly enrolled, and three months, advance paid. There can be but little doubt, if there was a general return to this usage, that the complaints made by F. would be measureably done away with.

The more effectual way, would be to abandon the payment of the month's advance, and as an inducement, pay one or two dollars extra wages, the result would be better and more efficient men, the best mode to raise the character of seamen. Yes, it would be of much importance to Underwriters, they could well afford to pay a return of a percentage of premium, when vessels were manned and sailed, without the payment of advance wages. Seamen are the only class of men who receive their wages before they are due. Every one who has been at sea, knows that Jack is a much better man after he has *worked out his dead horse*.—Let merchants and underwriters look to it. It is in the power of the latter to remedy the evil if they choose.

VERITAS.

Augusta, Nov. 5th, 1853.

### Marine Temperance Society.

The Marine Temperance Society of the Port of New York will hold a meeting at the Mariners' Church in Roosevelt Street every TUESDAY evening at 7 o'clock. Seamen and the friends of Seamen of all Nations, are invited to attend.

L. P. HUBBARD, *Secretary*.

### Bowling Alley Converted into A Bethel.

Interesting letter addressed to one of the Secretaries of the American Seamen's Friend Society.

ASCENSION ISL'DS, PACIFIC OCEAN, }  
Lat. 6° 41' N., Lon. 158° 24' E., }  
Feb. 7th, 1853. }

DEAR SIR,—I am writing from no one of those floating islands whose existence is fictitious, or whose position is so uncertainly given that it cannot again be found,—but from the veritable island of Ascension or Bonabe, (on some charts "Poninipet," or on some others "Ponynipete") whose Lat. and Long. is very nearly as given above, and whose existence and position are equally known to all "sperm whalers" along "the Line."

With the Rev. Mr. Sturges, I am located on this island as a missionary of the American Board of Commissioners for Foreign Missions. We arrived here on the 6th of Sept. last in a missionary schooner fitted out from the Sandwich Islands, and since Sept. 18th, have been living at the Rono Kittie Harbor. Ever since our first arrival, to this day, we have had constant occasions of surprise at kindnesses received from the natives and foreigners, both resident and transient. Mr. Louis Corgat, the principal pilot of the Island, and known to every shipmaster for his straightforward, unwavering honesty, has been our staunch and indispensable friend. Every shipmaster visiting this port has treated us with unexpected consideration and personal kindness, and to several we are deeply indebted for direct assistance in positive labor, especially to Captains Wyre, Rowley and Gorham. Our relations with the natives are the most friendly and pleasant that could have been expected. The principal

chief of the tribe protects us from every depredation and imposition.—We are gradually learning the native language, and hope 'ere long to be able more perfectly to teach the word of life, and in God's own time we confidently expect "it shall prosper in the thing whereunto he sent it."

But that for which I at present principally take my pen is to inform you that we already have at this port a Seaman's Chapel! The circumstances regarding it are simply that a foreigner who had erected a rough dwelling house and bowling alley on a very advantageous location at the mouth of the Rono Kittie River wished to leave the island. We were thinking of securing the house as a temporary residence for one of our families. Captains Rowley of the Italy, and Gorham of the Roscoe, hearing of this, most generously bought the foreigners whole claim on the premises. The dwelling house they placed at my disposal—and the bowling alley they devoted to the purpose of a Bethel and Reading Room for the sea-faring community who yearly visit this port. The alley is not yet altered into a chapel, though we have worshipped in it, and nearly every foreigner is enlisted to assist in the necessary labors of alteration before the next fall season of shipping shall arrive. The Captains wish to make over to your Society their purchased rights in the chapel, and I am to make whatever further arrangements of purchase may be necessary with The Nanakin, (our principal chief,) for securing the spot as permanently as may be, for the intellectual and religious good of seamen. The missionaries of this station gladly volunteer to supply so far as they are able, the place of a chaplain until such time as you may think the place of suffi-

cient importance to demand the whole services of an especially appointed chaplain—and some confidently expect that such a period will ere very many years arrive.

Since January 5th, 1851, forty-two vessels have anchored in this one harbor of Rono Kittie, beside a few others in other harbors of the island. Undoubtedly the numbers touching here will every year increase. Thus is it evident that we already have a considerable field of usefulness among seamen, and that it is destined to increase rapidly. May we not earnestly call upon you to rejoice with us in this opening prospect, when, but a few months before, this entire Micronesian sea was one unbroken darkness. Nor is it the less gratifying and encouraging that Captains have themselves taken so active a part in opening the door directly for sailors. We call on all who are interested in the gathering in of "the fullness of the seas" to make prayer for us that we may be enabled to enter this "effectual door" with effective labors.

We have already received from Rev. S. C. Damon donations of a few bibles and hymn books. Need we say that we hope to receive whatever religious appliances you may be in the habit of furnishing to such an effort as ours. Truly yours,

S. H. GULICK.

P. S.—I shall forward to you as soon as possible those papers which we now have, and shall have, regarding both yours and our chapel.

S. H. G.

#### New Chaplains to Seamen.

Two were appointed at the last meeting of the Board of the Am. Sea. Fr'd Soc'y. One for Havre and the other for St. Thomas.

**Canton Chaplaincy.**

CANTON, August 6th, 1853.

DEAR SIR,—It will undoubtedly be interesting to some of your readers to learn that a comfortable hospital has at length been completed for the accommodation of seamen visiting this port. The want of such an institution has long been felt by this community, and we cannot forbear expressing our gratitude for the generosity manifested in supplying funds for its establishment. It has been placed under the charge of the American physician of this place, and quite a number have already occupied it. This affords me a favorable opportunity for religious conversation, and I have cheerfully availed myself of it. A few days since I became quite interested in the case of a poor sailor who had just entered. Though at this time apparently, not dangerously ill, yet the marked attention which he gave to my conversation, and the thankfulness he manifested for my visit, caused me to hope he might be interested for his spiritual safety. I left, hoping the next time to find him more comfortable. During the evening of the same day, however, a message was received informing me of his death. Sabbath morning before services we buried him on the same spot where so many find a grave in this foreign land. On making inquiry I found I was able to learn only his name. Not one knew the land of his birth, or how many anxious hearts ere long might in vain await his return. I feel assured this was not a solitary case. Scores of seamen die yearly away from home and no trace of their final resting place is left to surviving friends. I can conceive how the dangers and hardship of a sailor's life may be borne even with cheerfulness, but I wonder the

aggravating circumstances attending their death are not enough to daunt the firmest spirit, and oftener call forth the prayer once uttered by a dying lad at sea, "Suffer me not, O Lord, to die a sailor's death."

August 7th. This morning passed a pleasant hour in company of several American Captains. During our conversation the subject of attending church was introduced. One remarked that he was in the habit of going to church when at home, with his family, but found no pleasure in doing so when away. I think this is the case with many respectable and moral shipmasters who, at home, attend the house of God, but who feel it neither obligatory nor agreeable to do so when in a foreign port.

The shipping of this season is comparatively limited. California and Australia have taken numbers from us, consequently our congregations are small. But with the difficulties which we have in common with others, we are not without those who appreciate our labors. I often meet those who have a high respect for the gospel, and who are almost persuaded to embrace and be governed by its sacred principles—and now and then one who from the heart loves the Lord Jesus. Among the many objections I hear made to a religious life the supposed impossibility of leading such a life at sea is the most common. Said a Captain to me not long since, "It is all nonsense to talk to me of leading a Christian life with such sailors as we have in our days." "I know," says he, "many shipmasters who are no doubt christians at home, but the best I ever knew would swear a little at sea."—As I believed this to be the honest sentiment of his heart, and not mere talk, I reminded him the thing was



actually possible when assisted by an Almighty power—and succeeded in convincing him it might not be useless for him to make the experiment.

The U. S. Squadron for Japan left these waters early in March for Shanghai. After a few weeks here, it proceeded to Loo-Choo, from which place a friend writes July 9th as follows:

“Loo-Choo is a most lovely spot—the people are very civil, and we, Yankees, have taught them the use of dollars, and actually established a traffic amongst them which is a greater advance towards such intercourse with them than has heretofore been made. We hope our success will be equal at Japan, for which place we sail at daylight to-morrow.”

The U. S. Frigate “Powhatan” and the U. S. Sloop *Vandalia*, have both arrived, and will soon proceed to join the Squadron. Considerable interest is manifested in the result of this long contemplated expedition.—No news concerning the Chinese rebellion has recently been received.—Pekin had not been taken at last accounts. I am most truly yours,

E. H. HARLOW,

*Chaplain.*

#### Valparaiso Chaplaincy.

Under date of Sept. 28, 1853, the Chaplain writes giving an interesting account of his labors “on ship-board and on shore. He reports some cases of conversion among seamen; and that in the hospital several of the patients on their own suggestion had commenced having prayer meetings. He reports also a NEW GROUP OF ISLANDS.

To-day I had an interview with Capt. Geo. F. Snow, late master of the brig *Chatham*, from San Francisco. He was wrecked on the 6th of January last in about 9° south Lat.,

and 168° west Long., on a group of Islands which he says is not laid down on any chart. The inhabitants he thinks number about 2500 and are Idolaters. They are a warlike people, and have large canoes, which they employ in times of war. They have priests who are objects of worship. They have spears, of ten or twelve feet in length, sharp at both ends. These spears are used in their exercise of worship, making various evolutions and fanciful warlike motions with them. Then they dance, and after this, they sit down on the ground in a circle, and sing in a very mournful manner, and cut themselves with sharp shells. They have spots of ground which they call sacred ground, and these spots are used in their worship.

In appearance they resemble the inhabitants of the Navigator Isles.—Their tongue is like the Raritong.—They wear no clothing only a small mat, or apron, to cover their nakedness; and the unmarried do not wear even that. The islands produce no fruits but the cocoa, and the cocoa tree is the only timber they have. They live principally on the cocoanut. Their houses are very poor and are built of the cocoa tree and leaves.—When the brig went on shore, which was in the night, the Captain and crew escaped and got safe ashore, and in six hours the brig went to pieces. The natives who had never seen a white man but once before, assembled and stripped all their clothes off and took them to a spot of sacred ground and hugged them, kissed them, and worshipped them. This they frequently did for the space of three months or nearly so. Then their supply of cocoanuts began to fail, and the natives began to show them less respect, and finally concluded that they were not such great Gods as they at first supposed.

In preparing the food for the shipwrecked mariners, (which was done by the natives), they scraped the cocoa with sharp sea shells, and were very particular to have it clean. If any dirt happened to fall into it, in the operation of preparing, it was thrown away.

The Captain had on board about fifty pigs that got ashore. He killed one and ate it, and the natives did the same. It made them sick; and after that they would not let him kill any more. Before Capt. Snow's arrival, there were no animals on these islands, except rats. The natives are great divers; they sometimes dive and catch fish. Vast quantities of pearl oysters are found there. The Captain states that they were there until the 22d of March, when after great difficulties he succeeded in enlarging and decking over his small boat, and thus four of them made their escape, steering for the Navigator Islands. On his way he came upon Humphrey's Island, after sailing 322 miles. Thence he went to Greeson's Island, where he fell in with a vessel belonging to Hoyt & Co., of Tahiti, British merchants. Here two of them, Capt. Snow, and another man, shipped and came to Valparaiso. The only condition on which he could get a passage was, that he should not tell the locality of the Island, as Messrs. Hoyt & Co. want to monopolize the rich and extensive pearl fisheries in that part of the Pacific. He states that he left ten of his men on the group, but thinks there is some probability that they are murdered before this time.

His bark was 161 tons, and Edward H. Lamont of San Francisco, was Supercargo. He had been cruising round among the islands in the Pacific trading for about eight months. The officers and men are as follows:

*Master*—George F. Snow.

*1st Mate*—George Denman.

*2d Mate*—Oliver A. Snow,—Captain's brother, who is on the islands.

*Steward*—John Bailey.

*Seamen*—Thomas H. Payne, Joseph Bird, John Roar, Henry Sinclair and two Tahitian natives named Mowry, and Owhee.

*Cook*—Francisco Maron, and one other native whose name is not here.

The Captain also stated that the natives had no iron or tools of any kind; only sea shells, made sharp.—He has been twenty-one years on this coast, and on the Pacific; is acquainted in this city, and so far as I

can learn, his tale has credit here.—But I give it as he gave it to me in the office of our Consul, where I saw his papers.

DAVID H. WHEELER.

*Chaplain.*

That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful, and serious, and hastening to be alone.—*Bp. Burnet.*

### Account of Monies.

From Oct. 15th, to Nov. 15th, 1853.

#### *Directors for Life by the Payment of Fifty Dollars.*

Deacon Samuel A. Nichols, by	
First Con. Soc., Fairfield, Ct.,	\$51 08
Rev. Joseph D. Strong, by	
Con. Soc., Westport, Ct.,	58 50
Rev. Charles M. Reed, by	
United Pres. Ch., Richmond, Va.,	50 00
Rev. Anthony Dibrell, by	
Washington St. Epis. Met. Ch., Petersburg, Va.,	50 00

#### *Members for Life by the Payment of Twenty Dollars.*

Rev. L. B. Rockwood, by S. School, Rocky Hill, Ct., (balance),	10 00
Rev. Thomas C. Strong, by Ref. Dutch Church, Newtown, N. Y.,	35 12
Chauncey Boardman, by Con. Soc., Bristol, Ct., (amt. prev. ack.),	
Edward M. Barnes, do do do, Jonathan D. Armes, by Con. Soc., Great Falls, N. H.,	24 50
Conrad Steigner, Newark, N. J.,	20 00
Rev. R. C. Putney, by Meth. Epis. Ch., Newburgh, N. Y.,	20 00
Miss A. M. Kendall, Dunstable, Mass., by J. S., New York, (amt. ack. below),	
Mrs. William Littlefield, Newport, R. I., by a Friend,	20 00
Rev. Albert Smith, by Ladies in Vernon, Ct.,	20 00



Rev. James P. Stone, by Con. Soc., Greensboro, Vt.	22 00
G. W. Gritten, by Michael Gritten, Richmond, Va.	20 00
Rev. Halsey Dunning, by Third Pres. Ch., Richmond, Va.,	20 00
Samuel Reeve by United Prs. Ch., Richmond, Va.,	20 00
Charles B. Williams, do do.,	20 37
Rev. Dr. McGuffey, by Pres. Ch., Charlottesville, Va.	20 00
Rev. Mr. Brodis, by Bap. Ch., do (in part),	15 00
Rev. Corban Curtice, by Con. Soc. Sanbornton Bridge, N. H., (in part),	16 00
George Reid Mac Gregor, by Mrs. David Mac Gregor, Derry, N. H., (balance),	10 00
Deacon Levi M. Nelson, by Con. Soc., New Gloucester, Me.,	20 00
Rev. Alfred B. Burdick, West-erly, R. I., by his Con. (bal),	13 77

#### Donations.

From Mrs. Abby Salisbury, New Haven, Ct.,	20 00
" Three Friends in Jasper, N. Y.,	3 00
" Female Ben. Soc., Edward's Church, Northampton, Mass.,	26 50
" Gentlemen, do do.,	39 66
" Pres. Ch., Newtown, L. I.,	30 00
" Center Ch., New Haven, Ct., (balance),	5 00
" A Little Child in Bristol, Ct. (collected),	1 62
" First Pres. Ch., Morristown, N. J., (bal.),	16 75
" Orleans Co. Conference, Charleston, Vt.,	12 00
" Con. So. Craftsbury, Vt.,	5 00
" First Parish S. School, Bangor, Me.,	20 00
" First Con. Soc., Lisbon, Ct.,	6 36
" Con. Soc. Townsend, Mass., (in part),	30 00
" Con. Soc., Cheshire, Ct., (in part),	35 19
" South Con. Soc., New Haven, Ct., (bal.)	1 00
" E. G. Swift, Chester, Ct.,	5 00

From William Stebbins, Colchester, Ct.,	1 00
" First Con. Soc., Black Rock, Ct.,	11 44
" Second Pres. Ch. Brooklyn, in (addition to \$190 prev. ack.),	207 34
" First Ref. Dutch Ch., Pokeepsie, N. Y.,	46 41
" A Friend in Aquackanonk, N. J.,	5 00
" Pres. Ch., Southampton, N. Y.,	24 54
" Nath'l Post, Newport, N. Y.,	10 00
" Jane H. Faries, Williamsport, Penn.,	1 00
" G. W. Gritten, Richmond, Va.,	1 00
" First Pres. Ch., Petersburg, Va.,	34 50
" Con. Soc., Brewer Village, Me.,	11 61
" Second Ch., Milbury, Mass.,	17 14
" First Ch., Bangor, Me.,	45 00
" Con. Soc., Stonington, Ct., (in part),	100 37
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	\$1,330 52

#### Sailor's Home, N. Y.

From Joseph Walker N. Y.,	25 00
" J. S. ———, N. Y.,	25 00
" Mrs. Anna Halsey, 12 prs. woolen socks for shipwreck'd seamen.	

#### Moneys received into the Treasury of the Boston Sea. Fr. Soc'y.

First Con. Ch., Lowell, additional,	2 00
Benev. Asso. Belchertown,	46 00
Con. Ch. in Marshfield,	18 71
Evang. Ch. in Dunstable,	19 96
Con. Ch. in Marblehead,	90 00
to constitute Sarah Cressey, Elizabeth Nutting, Mary I. Goodwin and Susan G. Knight, L. M.,	
Eliot Ch. in Roxbury,	107 75
Park St. Ch., Boston,	131 24
Bowdoin St. Ch., do.,	90 56
Mount Vernon Ch., do.,	235 00
Old South Ch., do.,	87 00
N. Harris donation to Home,	25 00
William Lincoln, do do.,	25 00
Evan. Ch. and Soc., Sherburne,	16 89